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the cosmos itself; hence what they executed, whether temple or epic poem, had the finished structure of a living organism: every detail was subordinate to the functions of the whole. Thus the deed of horror, the slaying of Aegisthus at the hand of Orestes, was subordinate to the total effect of the tragic story; the frieze of the horsemen was contributory to the general but distinct effect of the Parthenon; and the worth of the individual was measured by his service to the State. But the State itself was a being, so to speak, like an animal of a higher sort, whose function was to live the life of reason, contemplating and realizing justice and truth, which were divine. Wherever they looked, these sensitive men saw life, divine, distinct, and orderly.

Naturally, in view of what has just been said, Professor Cooper finds that the Greeks were religious (7-9). In the intellectual sphere, they made fine, yet clear and true distinctions, between ideas, and between objects in the world about them; all this has led (9) to their superiority in the mental, moral, and political sciences.

It cannot be gainsaid that in the one article of disciplining the human body, and perfecting the human form, they set a standard which no nation since, nor any part of it, has equaled, or is likely soon to equal. The indubitable sign of this excellence is their sculpture.

On pages 10-11 Professor Cooper expresses the view that modern scientists—ornithologists, entomologists, zoologists, psychologists—may learn much from the Greeks, particularly Aristotle. From the latter, aside from important facts, we moderns may learn the habit of exact personal observation, the method of research, and

a sense of the relation of every part of science to the whole, and a recognition of the fact that, while any science may at any time be subservient to any other, even the higher to the lower, still some sciences in the long run are subordinate. A knowledge of the habits of birds and fishes, for example, is less important than a knowledge of the characteristic actions of men.

This brings Professor Cooper (11) to the last trait of the Greeks that needs remark, their scientific interest in human conduct, which, with their profound belief in a First Cause, determined their attitude to human life(11):

With their habitual thoroughness, then, the Greeks observed and classified the various types of men, and the ways in which men act, individually as well as in combination, and in the different periods of life. The powers of men, resulting in right action and happiness, they called virtues, and the characteristic lapses from the normal, resulting in imperfect action and absurdity or ruin, they called vices. They thus built up, as we find in the *Ethics*, *Rhetoric*, and *Politics*, of Aristotle, and in the *Characters* of Theophrastus, a thorough-going science of the types and ages of men, of their virtues and vices, and of the several species of organization that arise when families combine to form states. They described youth, or the magnanimous man, or the coward, or a democracy, with the same precision we use, and they too used, in describing the natural history and physiology of a plant. The thing is

defined, and its mode of action explained. So in the *Rhetoric*, Aristotle analyzes the qualities of youth, old age, and middle life, because the public orator will have men of each sort in his audience, and must know what kind of argument will gain or lose their votes. So in the *Ethics*, with scientific objectivity, he represents the man of perfect virtue, the norm or standard by which other men are to be judged. So in the *Characters*, Theophrastus exhibits the nature and activity of The Flatterer, The Surly Man, The Boor, and so on, some thirty types in all, who depart from the standard set in the *Ethics*, treating them as dispassionately as if they were flowers. From what I can learn, there has been no comparable body of systematic knowledge produced upon this subject since the Middle Ages, and none on any part of it that is not copied either from Greece, or, if to some extent original, inferior to the work of Aristotle and Theophrastus as a guide to the individual in studying himself, or to the leader in studying his fellows.

Professor Cooper proceeds next (12-19) to give in translation a few passages of Greek literature which, in his judgment, serve to illustrate at least a part of what has been said in his Introduction, because they represent, either directly or by contrast, the Greek ideal of humanity—that human ideal which, in spite of its limitations, still makes the Classics worth our study. Finally (19), he glances at the relation which the study of the Classics bears to the interpretation of modern literature. He thinks that the simplest way to obtain a glimpse of this important topic is to read a few lines from

a modern poet who, in the directness of his vision, in his sensitiveness, and in the quality of self-restraint, is very close to the Greek spirit. But the lines of Wordsworth's *Character of the Happy Warrior* have another quality in addition, and betray a gentleness of heart which is not ancient, but modern.

In this volume, plainly, Professor Cooper has put together a large body of material which will be of service not only to the immediate audience he had in mind, but to those who can read and interpret the Greek masterpieces for themselves in the original. It is a pity that the Yale University Press felt it necessary to attach so high a price to the book. I fear that books at \$3.50 per volume are not likely to help the Classics very extensively. C. K.

A CORRECTION

In my notice of Professor Greene's book, *Hints and Helps for Students of Latin* (THE CLASSICAL WEEKLY 12.105), I wrote as follows: "Some, if not most, of the examples through the book, are made up by the author, often enough, to be sure, on the basis of actual Latin passages". Professor Greene is afraid that this remark may make on some people an unfortunate impression. He writes: "The fact is, that with the exception of a few brief examples, such as those in Sec. 35, a and 50, a, the sentences are from Latin writers verbatim et literatim, mostly from Cicero and Caesar. I omitted references for fear that students who prefer to 'ride' would waste time hunting out the translations in their trots". C. K.